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yet published. A student with the help of this book may pursue the study of Assyrian alone. Many more do this in England than in America, where Assyrian is taught in all the universities of importance. For students at the university I should prefer Winckler's *Chrestomathy*, because of the number of complete texts furnished. The student feels that he has accomplished something definite when he has read a complete text, *e. g.*, of Esarhaddon, Sennacherib (Taylor), or Shalmaneser (Obelisk). The type makes these texts easier for beginners. After all, it may be as well—even with a teacher—to read these texts hurriedly before taking up the complete texts.

One may differ in some places about the transliteration and translation, but the work has been very well done, and it would not be gracious to haggle over small and insignificant points. The book has received very favorable comment from its reviewers both in England and America, as well as on the continent.

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#### T. WITTON DAVIES ON MAGIC, DIVINATION, AND DEMONOLOGY.<sup>1</sup>

The treatment of the subject is wholly inadequate to its importance. Dr. Davies, it is true, has made a careful study of the material furnished by the Old Testament, and due credit is to be given him for this, but he failed lamentably in the task of working up this material. There are several reasons for this failure. In the first place, he has not penetrated far enough into the philosophy of magic and divination; secondly, he is lacking in a knowledge of Semitic antiquities; and, thirdly, his philological training, despite the excellence of his teachers, is defective. The manner in which he cites authorities is unscientific. As an example we chose at random the note on p. 20, where Max Müller's *Hibbert Lectures* are quoted without even a reference to the page, and where, in addition, he gives Max Müller the title of "Sir." See also pp. 32, 95, 100, 114, etc. Sometimes he refers to Tylor's *Primitive Culture* as "Tylor" and again as "*Prim. Cult.*" His introduction of Arabic words after he has indicated the transliteration is as superfluous as it is annoying. The entire introductory chapter is of no critical value and fairly bristles with crudities. In dilettante fashion he adds the date of an author's death when referring to him (*e. g.*, pp. 11 and 21), and translates the titles of books, and, what is more, makes mistakes in doing so (p. 31). The calmness with which he sets aside authorities like Robertson Smith (p. 27), Tylor (p. 18), Jevons (p. 20) is amusing when we consider how poorly prepared the author is for his task.

The body of the book (pp. 30-61 and 78-102) is taken up with an enumeration and superficial discussion of the terms for sorcerer and

<sup>1</sup> MAGIC, DIVINATION, AND DEMONOLOGY AMONG THE HEBREWS AND THEIR NEIGHBOURS. Including an Examination of Biblical References and of Biblical Terms. By T. Witton Davies. London: Clarke & Co., 1898. xvi + 132 pp. 3s. 6d.

sorcery in the Old Testament. The etymologies are frequently so absurd as hardly to merit serious consideration. When he attempts to avail himself of comparative material, he makes the most elementary mistakes. He makes Ea (p. 69) a goddess (!!!) and introduces a mysterious deity, Misku. Presumably Nusku is intended. In addition to the defects pointed out, the disposition of the subject is so awkward that the book is full of repetitions and confusions. Whether under these circumstances it is a blessing or a misfortune that the book is not provided with an index, is a knotty point. One is surprised to learn from the bombastic array of meaningless titles which the author adds to his name on the title-page that he is "Professor of Old Testament Literature North Wales Baptist College Bangor and Lecturer in Semitic Languages University College Bangor." It is a pity that he should have been encouraged to publish so crude a piece of work and one which is practically worthless.

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#### PAUTZ' MUHAMMEDS LEHRE VON DER OFFENBARUNG.<sup>1</sup>

This is an elaborate and laborious work executed without plan or judgment. Dr. Pautz belongs to a past generation in German scholarship. He is trying to be an Arabic scholar and an investigator of Qur'anic theology, and he is very emphatically a Lutheran pastor and preacher. Like Dr. Middleton in *The Egoist* he carries a pulpit about with him, which he sets up from time to time and rolls out from it sonorous periods. He cannot restrain himself from shallow reflections of a sermon type (*e. g.*, pp. 193 and 202); his "we" is the first person of the pulpit.

Dr. Pautz has prepared himself for his task with a course of reading of the broadest kind and heaps up at every turn an uncritical accumulation of authorities. Thus on pp. 106-7 we find Voltaire and Muir, Turpin and August Müller, Washington Irving and Sprenger, Ockley and Krehl, with many others—all a miscellaneous fellowship. Yet, in spite of this array of literature, in and out of date, some things have escaped him. On pp. 171 *sq.*, where he discusses the origin and use of Raḥmān as a name for God, he makes no mention of D. H. Müller's article in the *Wiener Zeitschrift für die Kunde des Morgenlandes*, Vol. X, pp. 285-92, on the use of that name in south Arabian inscriptions, nor of the large possible consequences which that article opened up. Nor does he seem to have known Arnold's *Preaching of Islām*. But it is true that such omissions are exceptional, and Dr. Pautz may be allowed the praise of having made a very broad and complete collection of the literature on his subject. His Arabic basis is also good, if not quite so broad. He has used the commentaries of al-Bayḍāwī, az-Zamakhshari and the two

<sup>1</sup> MUHAMMEDS LEHRE VON DER OFFENBARUNG QUELLENMÄSSIG UNTERSUCHT. Von Dr. Otto Pautz. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1898. viii + 304 pp.; 8vo. M. 8.